APJ

On

PERIYAR, ANNA

and

Poet Bharathidasan

COMPILED BY

Prof. A. P. DAMODARAN

Director

APJ Centre of Research For Social Services

APJ Institute of Research For Social Services—Publication 1

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COMPILER'S NOTE

This is the Maiden Publication of APJ Institute of Research for Social Services.

APJ popularly known as 'Torpedo' was a powerful speaker in Tamil, Telugu and English. He was also a lucid writer

He was an ardent and staunch follower of that Grand Old Man of South India, Periyar Ramaswami, The Socrates of South East Asia.

Periyar was a great emancipatcr of a fallen race. APJ wrote articles to the journals occasionally eulogising his only leader Periyar. Some of these articles have found a place in this compilation.

C. N. Annadurai, popularly known as Anna was great writer and orator. This Dravidian Demosthenes was a popular figure in the politics of Tamil Nadu for more than three decades.

Anna and APJ closely worked together for the betterment of their down trodden race. Along with Periyar they tried to revive their past glory.

Anna and APJ toured throughout Tamil Nadu to preach and propagate the lofty ideals of the self Respect Movement.

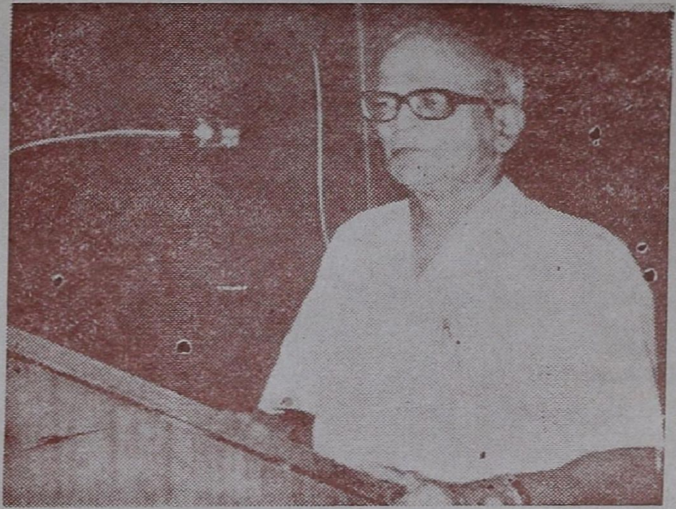
Both of them were great rationalists and they spread rationalistic ideas among the people.

APJ wrote many articles on Anna praising his work for the uplift of the people. Some of those articles are included in this book.

Poet Bharathidasan was one of the greatest Tamil poets of this century. The poet and APJ were intimate and close friends. APJ in his article 'The Dravidian Nightingale paid a glowing tribute to the poetic genius of that Great Rationalistic and revolutionary poet of Tamil Nadu.

I hereby acknowledge the valuable help rendered by many of my friends for the publication of this book.

A. P. DAMODARAN



A. P. JANARTHANAM, M. A.,
(1919 to 1987)

A HUMAN DYNAMO

The 67th birthday of Periyar E. V. Ramasami, the great social revolutionary of South India, came off on the 17th Sept. This Grand Old Man has been reviled and despised by interested groups. Yet, despite the opposition of the fanatics, he has succeeded in rallying round him a large number of youths. And, with their aid, he carries on a rasing and tearing propaganda against so many social injustices. Throughout South India, Periyar Ramasami has been acclaimed as the greatest fighter of Braminism in History. He has a large number of followers in Burma, Malaya and the East Indies.

His life is full of Kaleidoscopic variety. But a single thread runs through all his actions, namely, the breaking down of the barriers which separate man from man. He is terribly opposed to that engine of social degradation, the Varnashrama system. He fought it inside the Congress. He left the Congreess for the same reason. He supported the Justice Party because it stood for communal Justice, He founded the Self-respect movemen in order to spread radical ideals.

South India has remained for centuries the stronghold of Brahminism. The Ancient Tamils were great colonists and their exploits thrill the present Dravidians. Sir John Marshall, Father Heras and other eminent scholars opened our eyes to the Dravidian glory, by bringing out the details about the

Mohenjo Daro civilisation Roman soldiers stood sentry in the gates of the palaces of the Dravidian Kings. There was extensive trade with other lands. The imperial Cholas carried the flag to many new placee. But, after the entry of the Aryans, the Tamilians lost their old customs and adopted the Aryan culture and accepted the Aryan myths. Gods were imported by the score and the Tamil truths and ideals were forgotten. Kings and poets vied with each other in bending their neck to the Aryan yoke. Divided and sapped of their strength, the Tamils fell as easy victims to every foreigner They built huge temples and allowed Brahmin priests to officiate therein. A large number of Sanskrit works were translated. So, slowly, the process of crushing the ancient Tamils into bleating lambs, took place. Music, Art, Culture and Literature became Aryanised. The Law of Karma brought a good deal of pessimism and human life came to be detested as transient. The people, in their anxiety to go to another world, forgot this world So, a great raoe, stupified by the liquor of Aryanism, fell miserably.

Many great reformers raised their voices in protest against such a pathetic state. But they were voices in the wilderness. Buddha the Siddhas, Kapilar and a number of men warned the people of the danger of Aryanism. But their voices were drowned.

Periyar Ramasami never tried to reform, but he sought to cut at the root of the affair. While other contented themselves with pulling out a beam there, ahd thrusting a post here, Periyar declares that unless Hinduism is destroyed, there is no hope for the victims of narrow sectarianism. He declares that the rotten structure of Hinduism should be razed to the

ground. At first, he met with stiff opposition. But now many great intellectuals like Dr. Ambedkar side him. Inter-marriage, Widow-marriage, Inter-dining and similar forward moves were supported by Periyar many years ago. Thousands of marriages have been solemnized without Brahmin priest. Now, C. R. and Gandhi openly support these moves. Time will prove that Periyar's challenge to Hindusm is a great victory for the Dravidians.

Periyar was mainly responsible for spreading the Congress message in the nook and corner of Tamilnad. He was much respected by Com. Gandhi and his friends. He courted imprisonment many times. His wife and sister were among the first of the ladies of India who marched to the prisons. Carrying the charkha on his shoulders, lecturing to villagers on the greatness of the Congress, Periyar worked along with a selfless band of workers. Comrades C. Rajagopalachari T. V. Kalyanasundara Mudaliyar and Dr. P Varadarajulu Naidu were is companions. But slowly Periyar realised that the Congress simply served the greedy Brahmins, that the Non-Brahmins were let down. His resolution pleading for Communal Justice was torpedoed in the Conjeevaram Congress session. Enraged Periyar declared in the open conference that he would secure what he wanted, and left the Conference and the Congress. Ever since that time, he has been exposing various humbugs Slowly he lost faith in com. Gandhi, who declared in favour of the Varnashrama system and Khadi to simply misled the masses. Thus Periyar Ramasami came to hate the Congress and he says that the Congress is nothing but a Brahmin - Bania league.

In the days of the Congress ministry, Periyar started the Anti Hindi movement. Over 1500 were imprisond. Many ladies

and children cheerfully went to the prison. Two heroes gave up their lives within the prison. Periyar himself was imprisoned. There was great enthusiasm all over the land. The justice Party elected Periyar as the leader, accepting his radical principals. Since then, the Justice Party ceased to be called the Jobhunters party. Periyar had a great victory in Salem, where the old name, S.I.L.F. was given up and the Justice Party became the Dravidian Federation. Title holders and job hunters found it very difficult. Large numbers of young men joined the Party.

Periyar says culturally, economically and geographically, the Dravidians constitute a nation. The goal of the Dravidian Federation is Dravidasthan. With such a great leader, there is an opportunity to free them selves from the Britisher, the Brahmin and the Bania, the Dravidians should get Dravidasthan. By remorseless logic and relentless statistics. He proves that the goal will be attained very shortly.

The Trichy confederation which is to be presided over by Periyar Ramasami towards the end of this month, promises to be of great importance. There will be a great gathering of the Dravidians, where, momentous decisions would be made.

Periyar though 67, is still very energetic. His constant touring simply makes one wonder. He considers that he is still quite young Let us hope that this amazing human dynamo will live for many years more, leading the Dravidians to their destiny.

The Justicite, September 22, 1945

THE LION OF ERODE!

The old order entrenched itself in India two thousand years ago. It divided society into castes, sanctified humbug, enthroned superstition and elevated lazy drones into the highest position. It reduced the natural sons of the soil to slavery. Whole classes were denied knowledge and condemned to perpetual degradation by birth.

The people were exhorted to despise this world and prepare themselves for an unknown world. Earthly existence was dismissed as a mirage. Consequently we became a very backward people in this world.

The great Buddha and the Siddhas strongly protested against this. Buddhism was driven out of this land. The Siddhas took to the jungles. The dissidents were liquidated.

Periyar Ramasami is the greatest challenger of the twentieth century He has the courage of a lion. With a good band of Rationalists, he spread his gospel of reason. He carried his message to the nook and corner of the country. He founded the Self-Respect Movement which dispels darkness and superstition

Through the anti-Hindi movement, through his compaign for separation, through his relentless struggles against Congress fascism and exploitation, he built a strong base for the coming to power of his disciples. He is all praise for Anna's administration which is based on Reason and Socialism.

Periyar is entering the nineties. Despite many ailments, he is determined to campaign strongly for what he feels right. He does not falter or waver. His views are strong and clear-cut. He is prepared to swim against the current. Just like Bernard Shaw he shocks the people and goads them to action. His love for English, plea for abolishing the slums, and his desire for scrapping prohibition, all point out to his independent stand.

Periyar's speeches are clear, plain and direct. He thunders against sham and superstition. He does not hesitate to pour out his ideas even though they may be unpalatable. He talks to the people direct. For hours together he Lampoons, attacks and denounces the puranic characters. With rare courage he exposed Rama and Sita in Cawnpore and Lucknow. His disarming frankness, naturalness and sincerity, make his speeches very effective. For over forty years he has produced a very strong impression on all the facets of life. For generations to come, Periyar will remain the model for a new order in Tamilnad Shorn of pedantry, Periyar's thoughts are entirely original. Unfettered by convention and diplomacy, he goes to the roots with Socratic insight. He is Ravana Socrates, Bradlaugh and Shaw to the Dravidians.

What 'Spark' was to Lenin what 'Harijan' was to Gandhi, 'Kudi Arasu' was to Periyar. With a galaxy of brilliant writers like Swami Kaivalyam, M. Singaravelu, S Guruswami and Anna, the 'Kudi Arasu' was the bulldozer which cleared the jungle of superstition. Revolutionary ideas ranging from communism to birth-control virtually electrified the land. If Tamilnad is more brilliant than the rest of India, it is largely due to the self-respect movement. With spartan discipline, with unflagging zeal, Periyar shaped his disciples into the champions and heralders of a Dravidian Renaissance.

Periyar's bravery is very astounding. He unmasked the gods and the mahatmas. He exposed priestly tomfoolery. He attacked the salt satya-graha. He denounced Kadhi as barbarous. He refused to rejoice on the transfer of power. His anti-hindi movement and clarion call for separation have elevated Tamil and Tamilians He always thunders for the oppressed and the depressed. The lion's roar has a shattering effect on the citadels of obscurantism and orthodoxy. After Buddha, he is the bravest fighter against Manu.

Periyar has courted imprisonment several times. His agitations though revolutionary and dynamic, are singularly free from violence. He has a magnetic hold over his followers. The Non-Brahmins hail him as their champion and saviour.

With filial affection he has welcomed the new ministers. He is a great tower of strength to the ministry. He is extremely happy to note that self-respect marriages are being given legal validity

Periyar will certainly be hailed as the Ravana of the twentieth century, the morning star of Dravidian Renaissance and the greatest fiighter against Brahmin domination.

He has lived to see his dreams fulfilled. His disciples rule the land His statue is being erected in Trichy. More honours will be coming. But he will go on campaigning to the end, for Reason and a homeland.

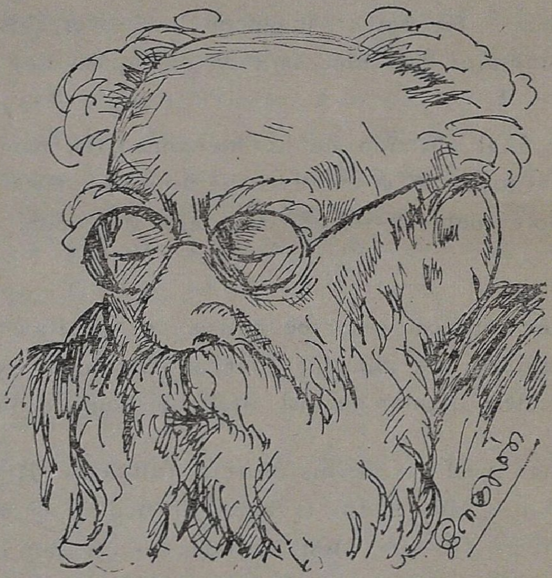
Mrs. Mani Ammaiyar is to be thanked for preserving Periyar for us.

Long live Periyar !

'விடுதலை'

தந்தை பெரியார் 89 வது பிறந்த நாள் விழா மலர் 17-9-67

The Socrates of South East Asia



Long Live Periyar !

The Dravtdians look to Periyar as their greatest saviour from caste tyranny and superstition. The greatest role the Periyar has taken is to restore the sense of self-respect to a mighty people who were reduced to serfdom three thousand years ago. Periyar is the greatest social revolutionary that South India has produced. Whereas others were contented with medicine and palliatives, Periyar took to drastic surgery. He wants a whole metamorphosis of thinking and habits. He centres all values in man and is an uncompromising, undivided, unyielding, unvanquishable Atheist. He does not waver. He sticks to Lenin's dictum that only those who know how to hate will succeed. Even in this very advanced age, he thunders against gods myths, Puranas and priestly tomfoolery. He is thoroughly convinced that unless the Dravidians toss them into the waste basket of history, there is no hope. He wants everything to be put to the test of Reason. For the past fifty years Periyar has campaigned for Self-Respect and Rationalism.

Brahmin-Bania axis

Periyar is no mere smasher of idols. He ushered in a new era. He stands for a new order. He introduced reform of the script, birth-control, socialism and is in the vanguard of all scientific creation. He gave a blue print of the world to come.

Periyar's achievements have been remarkable. He stood for a square deal and justice to the Non-Brahmins and achieved great succees by leading the Justice Party. He created a brave new world through the Self-Respect Movement. The Dravida Kazhagam stands for the rights and priveleges of thə Dravidians who are enslaved by the Brahmin-Bania axis.

Crossing the century· mark

Periyar's ardent follower, Arignar Anna legalised Self-Respect Marriages. Doctor Kalaignar declares that the D.M.K. government is government of the fourth grade (the Sudras).

Periyar has belied the notion that no prophet is honoured in his own country. Periyar is admired and honoured. He has won over even the opponents by his sincerity and simplicity.

Periyar has transformed Tamilnadu, the land of unbending concervatism, the land of the worst colour bar (Varnashrama), the land of superstition and darkness, into the land of reason and light, he land of progressive leg slation, the land of advanced thoughts and bold experimənts. His dreams have come true, thanks to the dynamic measures of the D. M. K. Ministry.

Periyar will cross the century mark. That is the strong hope of all grateful Dravidians.

Ferocious tigress

Had Periyar continued his Congress work after 1924, had Periyar lost hope in 1937 when the Justice Party was trounced, had Pəriyar resiled in face of slander and abuse, the Dravidians would have been chained to myths and superstitions. Kamaraj and Kalaignar could not dream of becoming Chief

Ministers. Like the ferocious tigrees guarding her cubs, Periyar has, defended the Non-Brahmin interests. Labels may change, fortunes may turn, the electoaal pendulum may swing right and left, but Periyar's constant mission has been the championing of the Backward and the Depressed Classes. Periyar's staunch support has been the strongest foundation of the D. M. K' victories.

Periyar's weapons in his marathon campaigns have been oratory, writing and agitations His greatest weapon has been his intense sincerity.

Capitalism by birth

Periyar does not quote. He does not rely on books. He relies entirely on his rich experience and reason. He speaks direct to the heart He does not varnish, he does not strive for stage-effect. He is roused to elemental fury at the sight of the utter degradation to which his people have fallen, Three thousand years of capitalism by birth makes him roar out against all superstitions and myths. He lashes out' he lampoons he ridicules, he attacks the vested interests who have fattened themselves for centuries. He is the great hammer, the lash, the stinging rod, the mighty bull-dozer. He rips open all shams, all pretences, all makeups. He holds out caste as the worst villain, the nasty divider, the great scourge which brands people at birth. Periyar's courage is unparalleled. He has the heart of a lion. The hecklers sharpen his wit. His replies to questions are apt, terse and straight. Even now in spite of agonising pain and many ailments, he tours daily in the brand new van (the ssmbol of gratitude of a great race), addressing meetings. The voice is still metallic. The urge to make people see Reason makes him speak. With burning

zeal, throbbing emotion, strong desire to rouse the masses, he is always on the move. Taking no rest, giving no rest he is the despair of doctors !

Galaxy of writers

Periyar's **'Kudi Arasu'** was the seedbed and nursery of ideology. Periyar drew around him a galaxy of great writers like Comrades Sami Kaivalyam, M. Singaravelu, K. M. Balasubramaniam, Sami Chidambaranar, P. Jeevanandam, Vallatharasu Neelavathi Ramasubramaniam, Poet Bharathidasan, S. Gurusami, Arignar Anna and Kalaignar Karunanithi. The foundations for a welfare state, the blueprint for a new life, the dawn of reason, were all the splendid achievements of the dynamic weekly.

Periyar still writes in "**Viduthalai**." There is no faltering, no shaking. The old dynamism, punch and vigour are still te be seen.

Ideal even in jail

Periyar's language is strong. His call for agitations bore the stamp of militancy. But his agitations were all non-violent. There was no violence, no spilling of blood Periyar never believes in underground activities. He announces his plan in advanee. Invariably he is in the thick, picketing. Though his followers are strong, valiant, ready to do anything for him, he does not disrupt normal life and peace. Even in jail, he has been very ideal, never demanding anything. He is the most courteous, sweet and well-mannered even to his opponents. He is free from rancour and malice. He does not intrigue. He does not wreak vengeance. Believing in himself, relying solely on the strength of his convictions, he carries on !

Volumes can be written about Periyar's simplicity. Though he can command any luxury he is very frugal and simple. He relishes with gusto the very simple fare in a humble home He feels for his people. He remembers events and peop'e even after long periods. He is punctual. He does not disappoint. His creed, word nnd deed are one.

Preserve the great man

Periyar has been the greatest influenee in my life From 1934, when I first met him as a boy of 14, till to-day and to the day I march to my grave, I will bear the indelible Periyar stamp. Simplicity, sincerity, punctuality, comraderie and a contempt for intrigue, all the Priceless qualities of Periyar I am trying to emulate. In social reform, in fighting the enemies of my peoele he has blazed the trail Generations to come will remember with gratitude his marathon struggles. For twenty five years I spread his teachings Now I sing his praise in English to foreign scholars and journalists. Periyar has risen above party movement and label. He is now a priceless treasure of the South.

My profound thanks are due to Mani Ammaiyar, K. Veeramani, N. S. Sambandam and Imayavaramban for preserving the great man in this very advanced age.

LONG LIVE PERIYAR!

PERIYAR

In 1934, as a boy of 14, I was attracted to Periyar. The white beard, the chocolate shawl, the flames of fury in his speeches and writings, his simplicity and sincerity, his leonine courage, his intense feeling for the Dravidian people, his punctuality, his straight-dealing have all impressed me to a remarkable degree. He is the greatest influence in my life. He gave me a canse to live for. He was an ace leader who won respect even from opponents. I have found the greatest joy in singing his praise, in living for his ideas. Sometimes I disagreed with him; I could not stomach his rigid standards. I could not relish his supporting some unworthies, but I had no doubt that he was the greatest challenger of the old order, the only leader who could uplift the fallen people.

Some of his followers deserted him, betrayed him, made light of him, but in the end they all realised that but for him they would have been mere worms in the castegutter.

Every non-brahmin, whatever his colour or complexion, remembers with gratitude the services Periyar had rendered. But for him there would have been no awakening, no prize-Posts, no power. He labou incessantly and infused self-respect.

I am very proud of being Periyar's follower. I propose to write a book on him later.

This souvenir is a collection of articles highlighting Periyar's services and qualities.

(Introduction to Periyar Memorial Souvenir, 1974)

Periyar's Speeches

In 1934, as a boy of 14, I went to the Fort Maidan in Vellore. On that day, a justice party meeting was held. It was attended by about three thousand people. After some speakers, Periyar, with his flowing beard, chocolate shawl and leonine voice held the audience spell bound. He made out a good case for his party and bitterly denounced superstition. I was completely converted. From that day Periyar is my hero. Periyar, for over 50 years, toured every nook of the Tamil land and delivered thousands of speeches. He pleaded for social justice, social reform, a renaissance, a new order, a new out look He roused the people from ages of slumber. He attacked everything that hindered free thought, he did not spare the gods, the sastras, the puranas. He was the smasher of myths and illusions with unparalled courage; he ridiculed the customs which governed the masses from cradle to grave.

He did not minch words; he did not cloud the issues with the dust of dialects. He never believed in soothing platitudes or honeyed phrases. He never played to the gallery. He chided, ridiculed, scorned, and came down heavily on the opponents.

But he was utterly sincere. He was moved by the plight of the Sudras and the Chandalas of the Hindu order. On behalf of them to restore their self-respect, to secure them justice, to remove their stigma; he carried on a relentless, remorseless,

Periyar In History

I met Periyar in Vellore in 1934 as a young boy of 14. His flowing beard, chocolate shawl and leonine voice got imprinted in my heart. He has been inspiring me steadily as the greatest challenger of the Varunashrama system, the most courageous leader, who roused our fallen people.

I Served under him, toured with him, fought for his issues, jailed seven times in his agitations, and to the last, he was very affectionate to me.

Vellore was very near and dear to him. He thundered in the Fort maidan He spent sometime in the Vellore Jail. His second wife Mrs. Mani Ammaiyar hailed from Vellore. With great sorrow, we recall his last days in the C. M C. Hospital.

With great gusto I sing the thrilling saga of Periyar's colourful, courageous life. My souvenir in memory of Periyar has reached many countries and when I get into contact with dignitaries in Delhi, I find the greatest pleasure in painting word pictures of Periyar in very bright colours. I have found the greatest joy in living for his ideas

Periyar will be inspiring India for thousands of years. He will be ranked as the second Buddha and the twentieth century Valluvar. Periyar will be studied as a model Rationalist and clear thinker in Moscow, Peking, London and Washington. I gave accounts of Periyar to many foreign scholars who did research on Periyar's facets.

Periyar's thoughts would enrich the world's wealth of free thinking, secular Atheistic Schools. Not burdened by

remarkable crusade to the end. Even at the very ripe age of 93, he gave his clarion call in ringing tones. He was moved to elemental fury at the sight of the high and the mighty prostrating before ravenous, rotten, hearttess inhuman leeches who fattened and battered on the blood and sweat of the toiling masses. He hurled strong epithets bombarded the citadels of orthodoxy and obscurantism and blasted the myth of Varnashrama monopoly.

Caste according to him, was the greatest villain in India. High caste arrogance was fought by Buddha, the Siddhas, Valluvar and Vallalar, Swami Vivekananda, Dayananda, Narayana-Guru and Gandhiji. But, Periyar alone day in and day out, made his main plan and toured every nook of the country, bulldozing the structure with his fiery speeches.

He went to the very root of the matter.. Utterly fearless, unburdened by pendantic lore, straight, clear, hard hitting, reaching direct to the hearts of the hearers. He boldly attacked the puranic characters and shocked the people to reason.

He preferred the scalpel to mere medicine. He said that the desperate condition of the land called for surgery. He lashed out at the cunning, diabolical machinations of the capitalists by birth. He dynamitted the very basis of Hindu hegemony and exhorted the people to become Rationalists and humanists.

His sincerity, dedication and down to-earth approach had very good effect, Though he went against the current, though he pricked many a bubble, though he was straight, very frank, very unvarnished though he did not minch his words,

though he threw his harsh but free findings in the face, though he lashed right and left with stinging effect, his certainty, conviction and clarity silenced the doubters, rallied the wavers and fools who came to scoff and stone, remained to hear.

He rose with the storm. The heckling, the cat-calls, the stones and missiles, simply made the Erode engine gather speed, with his clear, steady, unruffled, vigorous on the spot, replies, the opponents were silenced.

He was at his best when he answered questions. Once in Mannargudi, he went on replying questions. Suddenly the pencil end of the questioner broke. Periyar having observed this, offered his pen to the questioner, exhorting him to write more questions. The poor man was overwhelmed·

Some of Periyar's speeches have been tape-recorded. Many have been published. The Tamilnadu government under the able stewardship of the charismatic Chief Minister M.G R. is bringing out his sayings. Particular thanks are due to Mr. V. Anaimuthu of Trichy, whose three volumes of Periyar's writings and speeches are splendid.

Periyar's speeches roused a fallen people. They gave a new life and revolutionized thought, reform and conduct in South India.

They will inspire people for thousands of years, Periyar is the 20th century Thiruvalluvar in Black shirt.

'TAMIL ARASU'

Periyar Centenary Celebrations Special Number, September, 1979.

pedantry, going to the very root of things, never compelling anybody to follow instantly, blindly, pulsating with humanistic fervour, this Lion of Erode is of the Socrates Class. And Periyar directly by his clear, straight, hard hitting speeches for over forty years swam against the current of die-hard fanaticism and trenchant monopoly by birth.

Periyar will be honoured by future historians as the most courageous Atheist who called upon his followers to break the clay models of the elephant God Ganapathi. He had a dedicated band of comrades, who were frank, fearless, free and fraternal.

The Self Respect Movement will be hailed as the most daring, dauntless, courageous Rationalist set which smashed many myths and shattered many illusions.

Periyar's green covered 'Kudiarasu' will be ranked with Lenin's "ISKRA" and Gandhi's "HARIJAN" as the spearhead of Rationalist thought and piece of seminal ideas.

Periyar's followers entered politics, captured power and vied with each other in honouring him. Recently the centenary celebrations of the grand old man drew mammoth crowds.

Since the last symbols of reaction vanish, till the discriminations in the name of caste and religion cease to exist, till pot-bellied leeches masquerading as the gods on earth are consigned to the waste-basket of history till our fallen people get self respect and their elementary rights Periyar will inspire gallant workers to work for the attainment of these goals.

LONG LIVE PERIYAR ! !

The Elephant God

The Hindu Gods and Goddesses are so numerous that it is impossible to know the names of all these deities. But almost all the Hindus are familiar with the Elephant God, the son of Lord Shiva. He is found everywhere, often exposed to the summer heat and winter cold. He is given the first place in the temple. Every work begins with an invocation to the Elephant God. Boys usually approach him for the sake of success in the examination.

Of all the Hindus festivals, that associated with the Elephant God is celebrated with great splendour. He is bought in the bazaar and worshipped with offerings ranging from coconuts to sweetmeats. On the third day, he is thrown either in the well or in the tank. The children take particular delight in this God. Forther, he can be bought even for half-an-anna! Again, since the worship rewards them with fruits and coins, this God is a great favourite.

To the foreigner, this appears very fantastic. The Rationalist simply Laughs at the credulity of these people, who purchase their God and dispose him off on the third day!

'The Justicite, Erode, September, 15, 1945.

A Man Of Many Parts

I was attracted to Anna in 1937. Since then he had been my affectionate elder brother in public life. I have not yet fully recovered from the physical and mental shocks I suffered as a result of his unexpected death.

With his amiable disposition, tact, sobriety, statesmanship brotherly feelings for his party associates and compassion even for his opponents, Anna endeared himself to one and all. He stood for stability, order and progress in the South. He was, claimed by all India. But cruel death snatched him away when he was most needed.

He championed the cause of the poorest of the poor. The lamentations of over 30,00,000 people who paid him homage on his last journey brought out their deep affection for this great commoner.

Anna was a versatile genius who moulded the destinies of a great people. A staunch follower of Periyar Ramasami he became the Rising Sun of Tamil glory.

He reigned snpreme for over three decades as the greatest orator of Tamil Nadu. He drew the biggest crowds. His oratory was relished as much as the music of M. K. Thyagaraja-Bhagavatar and the nadaswaram of T. N. Rajaratnam-the timbre

and rhythm of his voice was such. He was the model for a host of speakers. He was the Tamilian Demosthenes. Alliteration, vast erudition penetrating insight, fine anecdotes and choice parables marked his speeches.

Anna was a great journalist, a fine novelist and a noted playwright, As editor of *Viduthalai*, *Dravidanadu*, *Kanchi*, *Home-Rule and Homeland* he wrote page after page, week after week, for over 30 years. He distilled the essence of the great Sangham literature in his writings. Bharathi Dasan, the great revolutionary poet, influenced him very much.

He was a master of history. He wrote history—and made it. References to British, Greek, Roman, French, American and Russian histories abound in his writings. The Buddha, the Tamil Sidhars, Bradlaugh and Ingersoll, all inspired him.

He was a voracious reader. To the last he was a great lover of books. He mastered all great political thinkers and economists. He studied with great interest the working of democracy in underdeveloped countries. He had a keen insight into Indian conditions and problems. With his breezy style and humour, Anna made hard facts and dry statistics palatable.

Anna was a talented playwright and a gifted actor "Kalki", the well-known Tamil writer, compared him to shaw, Ibsen and Galsworthy. Anna conducted many campaigns through his plays. He encouraged talented artistes. Sivaji Ganesan, K.R. Ramaswami, N. S. Krishnan and S. S. Rajendran, were all attached to him very much. The popular matinee idol, M. G. Ramachandran, drew inspiration from Anna. DMK playwrights like Kalainjar

Karunanidhi (the present Chief Minister of Tamil Nadu)' T. K. Srinivasan, Murasoli Maran, Arangannal, Radhamanalan and Prof Pandurangan are all his fo lowers. To the Tamil people, Anna was Rousseau, Voltaire, Shaw and Russell.

Anna was the golden link, the great connecting bond, the affecsionate elder brother, to all DMK men With great care, patience and affection, he trained his comrades into becoming legislators and ministers. Anna accommodated the humblest of workers in his big heart.

Anna was a great statesman. He rose above party, encouraged his followers to appreciate the good in others. He did not harbour malice or ill-will. He spoke well of India in America and Japan.

He was a staunch beliver in democracy and Socialism and always accommodated the Opposition's point of view. The smooth deliberations of the Tamil Nadu legislature during his time bear this out.

Throughout his public life he was maligned and slandered. But he nevet retaliated. He chose to conquer his opponents by love.

Hu was a biilliant administrator. The rupee-a-measure scheme was proof of his great concern for the common man. He stuck to prohibition His prosperity brigade serves the people very well.

His budget speeches are fine examples of Tamil prose. He presented the cream of Tamil ihought to the delegates who attended the Second world Tamil Conference.

Anna's performances on the floor of the Madras Assembly and Council were remarkable. The packed visitors' galleries were hypnotised by his ready retorts, flashes of wit, devastating satire and masterly analyses.

In short, he was the watchdog of Tamil rights, the great ambassador of goodwill, the focus of anti-Hindi sentiment, the architect of the United Front which brought about the big change in 1967 and the leader of Dravidian movement.

He has left a great void. But he had trained a strong band of followers who will nourish and cherish his ideas and ideals.

—The Illustrated Weekly of India, April 13, 1969

Anna-
The Dravidian Demosthenes

From 1934 to 1968 Dr. C. N. ANNADURAI, with his niagaral flow, alliterative style, devastating arguments, arden championship of Tamil Renaissance, was the darling orator of Tamilnadu. As the lieutenant of Periyar Ramasami, he ceaselessly worked for the establishment of a Casteless, classless society.

His Tamil Professor in The Pachaiappa's College, Mos Kandasami Mudaliar, by a skilful presentation of choice passage from the Sangam literature, instilled in him an ardent desire to study the masters from Tholkappiyar to Maraimalai Adigal. Anna, with his admirable insight, keen perception and penetrating analysis, grasped the glories of Poompuhar, the early sea-faring saga of the Tamils, the heroic deeds of Cheran Senguttuvan, the magnanimity of Kumanan, the heroines of Agam, the heroes in Puram, the craze in Rome and Egypt for the Pearls and 'ahil' of Tamilagam and the great influence wielded by poets like Kapilar and Avvaiyar.

Anna was very much moved by the pathetic plight to which his great people had been reduced. The heroes of Purananuru Considered it rank cowardice to even bat their eyelids on seeing an oncoming spear. The Tamils of Anna's days withdrew at the mere sight of a cat crossing their path!

The sangam poets depicted the valour of Tamil warriors who never bowed down to the foes. The Tamils in Anna's days prostrated before alien godmen who mumbled in an alien tongue. The conquerors of the Sangam age had atlast been reduced to coolies who were the victims of the leeches in plantations. Young Anna naturally determined to instill a sense of self respect into his people. He became an ardent exponent of a twentieth century Mohenjadaro.

In 1934, he met Periyar in Tiruppur and was completely won over by the Socrates of the South. From thereon, Anna wielded his powerful tongue and pen to disseminate the ideas of Periyar.

Anna's Tamil writings and speeches, and his espousal of the cause of a fallen people, completely captivated the younger generation. His influence will last as long as Tamil lives. As the architect of Dravidian destinies, as the ace statesman who impressed Pandit Nehru with his maturity and sobriety, as the affectionate elder brother with the big heart, as the ideal chief minister who bled for the lowliest of the low, as the ambassador of Tamil good-will to Yale, and as the finest flower of Tamil culture, loved by the Tamils everywhere, he will take rank in history as the great savant from Kanchee.

As Anna distilled the essence of pure Tamil literature into his heady wine of eloquence, I was his close admirer from 1937. By his lucid presentation, superb marshalling of facts, packing punch in well chosen epithets, coining apt statements which have enriched Tamil, by telling sayings which have gained wide currency, by shafts of humour which sparked off

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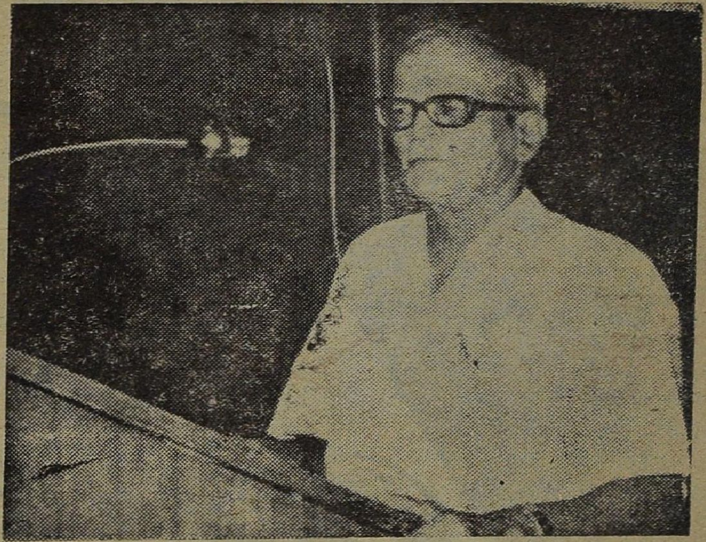


A. P. JANARTHANAM, M. A.,

25-12-1919 to 1-4-1987

salvoes of applause, by the sweet resonance and timbre in his voice, Anna mesmirised the Tamils. Fools who came to scoff remained to listen. Even the opponents tried to imitate his alliterative style which still sets the pattern for all orators in Tamil. Periyar's steel became shimmering Kanchee silk *in* Anna's speeches.

Anna took Tamil, enslaved in the tomes of jawbreaking, puritan scholars to the Tamil masses, and created a great urge for good, chaste, simple Tamil. Anna made Tamil sweet to ears that were attuned to English. Tamil slowly replaced English. The Tamils were made conscious of their great heritage. Tamil oratory, drama, writing and films got very good patronage. Anna made the Tamil youth firebrand champions of social reform. Anna attra ted, shaped and moulded a gallant band of writers and orators who have captured power and patronise Tamil writers.

Anna addressed the Tamil writers' Association in the early forties. Eminent writers like Va. Ra. were thrilled by his eloquence. Anna's lectures to college literary societies were germs of Tamil, which drew praise from the presiding Tamil Professors. Anna's vivid portrayal of the classics, rationalist emphasis and praise of great scholors like Maraimalai Adigal won him batches of dedicated youngsters.

Anna mastered Kambaramayana. He held that Kamban had extolled Rama to the detriment of the Tamils. On this fiery issue he debated with two great scholors, Sollin Selvar Sethu pillai and Navalar S. S. Bharathiar.

As the able lieutenant of Periyar, he countered the raguments of great scholors like Thiru V. Ka.

In the first Anti-Hindi movement in 1938, Anna fought along with great Tamil scholars In jail, he studied thoroughly *"Abhidhana Chinthamani"*, the inimitable encyclopaedia.

Anna's contributions to Tamil, as an ace writer, are voluminous. Two theses, One on his dramas, by Dr R. Janarthanam, and the other by Dr. Setbu, on his short stories, have come out, many theses are bound to follow. Foreign scholors like Dr. Asher of Edinborough have made a deep study of Anna's works. Dr. M. S. Udayamurthy and Dr Muthu Chidambaram have popularised Anna in America

Anna's journalistic writings have been spear-heads in the spread of Periyar's ideas, moulders of opinion in support of the Dravidian renaissance, magnetic in attracting the youth to the battle for mother-tongue. As editor of *"Viduthalai"* and *"Kudi Arasu"*, Anna wrote reviews, editorials, articles, satires and short stories. As a young lad of thirty, under the direct guidance of the lion-hearted Periyar, Anna lashed out against the monopolists and reactionaries. He challenged the old order, lambasted the charlatans and exposed their political myopia. This was in the 30's

In 1942, Anna launched his weekly, *"Dravida Nadu"*. As I was Anna's affectionate younger brother, I uesd to go to Kanchee often. I was just 22, a fiery orator, petted and patted by Anna. I saw Anna writing far into the night, sheet after sheet, in his round hand, without any correction, myself picking them up one by one, eagerly lapping up the contents By studying his weekly, intoxicated by his radical speeches, I used to purchase 10 or 12 copies of 'Dravida Nadu" in my town and distribute them to students urging them to read through the contents, hoping to convert them to the movement.

College students steadily became avid readers of "*Dravida Nadu*". Even the opponents stealthily lapped up his "*Roman Queens*". Anna gave a rich fare. Dravidian glories were depicted. The call to Reason by quoting Valluvar, Vallalar and Vemana, had very good effect. The very titles were breath-taking. "Beautiful statute-minus the head", "Rinsing with Tiger's milk", "Amery's Akbar Puja", "The Bat's predicament", so on.

Lampoons, satirical hits, Kambarasam doses, racy editorials, references to Emile Zola, Walt whitman, Abraham Lincoln, Angelina, Lenin and Stalin, all made the weekly the most sought after, the most quoted and the proudest possession of the Dravidian dynamoes.

Latter Anna had his weekly "Kanchee". That weekly had, as its main attraction, his letters to his younger brothers (Thambikku) These letters were his clarion-call, Observations on current affairs, pen-pictures of the leading personalities of the day, replies to attacks from Periyar, Kamaraj and other parties.

Anna's special articles during Pongal were poetic in their conceptions, cameos of Tamil valour, gems of the ideal scenes of the days of Karikala and Raja Raja.

Anna encouraged young writers—Comrades Vanan, Dasarathan, Kalaignar Karunanidhi, Arangannal, Thillai Villalan, Radhamanalan, Ezhathu Adigal and Kanchi Kalyanasundaram—all scintillating stars in the Anna galaxy! Anna had great respect and admiration for Bharathidasan, the ace poet of his movement. He presented him with a purse in 1946 and often quoted him.

Anna was very magnanimous even to opponents. He readily recognised talents of Va. Ra. Khandekar, comrade Jeevanandam and Ma Po. Si.

So, from 1934 to 1968, Anna was the Voltaire of the Dravidian movement, the Ingersoll of the self-respect movement.

Anna's contributions to oratory and journalism are outstanding. People used to purchase tickets for his special meetings, travel hundreds of miles, walk 10 to 12 miles, to hear him. Anna usually came very late. Normally he spoke for 40, 45 minutes. But from first to last, he held the people spell bound, moving them to heights of feeling, producing peals of laughter, mesmerising them with his matchless eloquence. It is very moving, even now, to hear Anna's voice, in tapes. Easily he is the best orator Tamilnad has produced. He took Tamil to the masses and enthroned it in Fort St. George. His crowning act was the naming of then the Madras State as "Tamilnadu".

Bound volumes of his weekly are trend-setters, models, an inspiration for generations to come. They are the thoughts of our Garibaldi, whose golden heart would shine through the ages.

Anna's contributions to Tamil as film, script, story, dialogue writer are substantial. Anna, in order to popularise his ideals, utilised these media very effectively.

His first drama "*Chandrodayam*" was thematic. He formed a troupe in Kanchee in his "*Dravidanadu*" office and gave roles to his comrades C. V. Rajagopal, K. Subramaniam and Ezhathu Adigal. He took the leading role of Dorairaj himself.

His *"Nallathambi"* and *"Velaikkari"* were fine film hits. *"Velaikkari"* and *"One Night"* with K. R. Ramasami in the lead were staged in Thanjavur for many months.

Anna's dailogues were so superb, telling, magnetic and effective that Kalki Krishnamoorthy compared Anna to Shaw and Ibsen.

Anna's great historicol drama, *"Shivaji's Hindu Raj"* was sensational. It pinpointed the dominance of Kaka bhatta, the Varanasi Priest over Sivaji, the great ruler. Anna as Kakabhatta and Mr. V. C. Ganesan as Shivaji, held the audiences spell-bound.

Anna's dialogues in *"Sorgavasal"* exposed the machinations of the Hindu Rasputins.

In *"Needhi Devan Mayakkam"* Anna's cross - examination of mythological heroes is breath-taking.

Anna's camp was proud of ace cine actors like M. G. R. Sivaji Ganesan, S. S. Rajendran, K R. Ramasami and D. V. Narayanasami.

As chief minister, Anna convened the World Tamil Conference in 1968. Anna's address to the delegates was very moving.

Anna's versatile genius enthroned Tamil in the hearts of the Tamil people the world over. Participants of the Fifth World Tamil Conference will remember him with gratitude.

Anna-
My Elder Brother

Though I have more than a dozen younger brothers, I do not have any elder brother. In 1937, in my Seventeenth year, Anna filled the gap.

When first I read his speech in *"Viduthalai"* I was excited, elated, thrilled, enthused and danced in joy. The alliterative Tamil completly captivated me. I read it many times, to myself, to my friends, to my parents and it was heady wine to me.

I resolved to meet him in Madras. The great day was September 17, 1937. Eager with expectation, heart thrilling, I climbed to the third floor of a house in Mint Street, Madras. Anna, with his comrades Aranganathan, Panchatcharam, Sivagnanam and Dr. Ganesan, was engaged in serious conversation.

I eagerly asked, 'who is Anna?' Anna smilingly nodded and I gave out the facts of my life. I told him that I was immensely impressed with his speech, that I was a fiery young Champion of the Justice party in Voorhees College, Vellore and that my great ambition of meeting him was fulfilled that day. He kindly introduced his comrades to me and invited me to come to that place often. It was the self respect youth league. In that tiny room, Anna, bubbling with youthful vigour, conducted a strong compaign for the Justice party.

With his comrades, with great difficulty, he collected money for conducting Justice party meetings. Armed with a ladder, a paste bucket and bundle of posters, they pasted posters on walls from 10 P.M. to 4 A.M. In the end, in the Coronation Darbar Hotel in Park Town, they had tea, and dispersed.

Frequently, in the Sivagnanam park, Peddunaickenpet, Anna used to challenge congress big guns like Mr. Satyamoorthi. He gave his best, unmindful of the chill penury, spurning all great offers.

He used to organise with the help of Comrades Jesudasan and Basdudev, the have-nots like rickhaw-pullers.

With shorts and fervour, I was doing errands in the Justice office, in Long Bazaar, Vellore, distributing handbills, shouting in the microphones, purchasing tea and Cigarettes to party orators who spoke in the fort maiden, eagerly devouring R P.A. Books, petted and patted by the Leonine Periyar and affectionate Anna. In the heat of involvement with party, I forgot to study and failed thrice in the III part in the Intermediate.

Anna, whenever he came to Vellore, affectionately spoke to me of the great Non-Brahmin movement and the dynamic self-respect movement. He used to regale me with anecdotes about Justice ministers and Periyar and his marathon Campaigns. He trained me in the art of oratory, the art of tackling the reactionaries and champions of the old order. He came from his native place Kanchipuram in bus. I was with him to the last, seeing him off at the bus-stand.

I will just record here some essential facts:

In 1942, when Anna brought out his brilliant weekly *'Dravida Nadu'*, I used to purchase 5 copies and give them to my intimate set. I used to read aloud, with gusto, the crusading articles, packed with punch and vigour. Ann'a letters, short stories, skits, imaginary conversations, all were lapped up eagerly and even the opponents imitated Anna's style which became the rage of the youth. College students got very attracted to his writings.

I used to go to Kanchipuram often joining Anna reading and writting far into the night. We would feel drowsy and fall asleep. But Anna would go on writing till 4 A.M. He used to discuss with us plots like "*Kalinga Rani*".

I eagerly watched the rehearsals of *Chandrodayam*; the stirring drama in which Anna enacted the part of Dorairaj, the revolutionary. The training of Ezhathu Adigal and comrade C. V. Rajagopal made us roar with laughter. Polur Subramaniam in his peon's role impressed well.

My trip to Andhra with Periyar, Anna, Mrs. Maniammai and Mr. Gajendiran, is memorable. In Nagadla, near Chirala, Anna gave me valuable lessons in debating, expounding Rationalist themes. I translated his english into Telugu. Periyar spoke for hours in his own unvarnished, simple Telugu.

In 1944, Anna was invited to address College forums. I invariably accompanied him I had a strong band in the Pachiappa's College I was encouraged by professors Varadarajam, Thiruvenkatasami and C. D. Rajeswaran, who all impressed on me the oratorical talents and voracious reading of Anna during his College days.

Anna's comments on comrades, and the movement were saucy, spicy and affectionate. He urged me to stick to Periyar through thick and thin. Before and after the Salem Justice confederation, Anna championed the leadership of Periyar.

From 1944, the Dravidian students movement pioneered by comrades Thavamanirasan and Karunanandam and led by Comrades Nedunchezhian, Anbazhagan, Mathiazhagan, Ilamvazhuthi, Thillaivillalan and Kalaignar Karunanidhi, became the workshop for Anna's ideas.

The summer camps and campaigns of the students, conducted by Periyar, our Ravana, produced a great awakening.

In the corner estate building in Sembudoss street, we, the select few student leaders, were petted and patted by Anna.

Thanks to his guidance and encouragement there was an outburst, a boom of magazines, all brought out by our comrades. There were 36 magazines at one time, all working for the Dravidian renaissance. I was editing "*comrade*" and Anna encouraged me. He was so much impressed by me that he deputed me to speak in his place in college symposium and huge railway rally.

We were bursting peals of laughter when Anna used to describe his experiences with Periyar in the North, as guest of comrade M. N. Roy.

In those days after the beach meeting, I would accompany Anna to Karuppannan Street, in George Town. Anna took me to see english films in Minerva theatre, full of bugs. Anna was an ace playwriter and many an excellant article was penned after seeing films.

I met Anna when he was literally struggling to make both ends meet. With mother, wife and very affectionate aunt, he lived in Mint Street, preferring self-respect to gilded slavery. Even now I am terribly moved by the question he put to me in 1938. "Janardhanam" shall I confidently prepare meals for you! Do not goaway!" We shared poverty, jail, travel by cart and jutka. In spite of these hard, harsh conditions, Anna never lost his balance and sense of humour. He was always studying, to find arguments and authorities for Periyar's straight, strong themes.

I accompanied Anna to many meetings and conferences. In many places, the meetings were organised by poor comrades who could not afford to provide his comforts and to and fro charges. When we were seen off, the local organiser would hand over a cover containing a small amount. Anna, after some distance, would say, "Janardhanam, I am glad that atleast he was able to conduct that meeting in the teeth of bitter opposition and the peopla listened to us well". He was moved by the sufferings of humble volunteers, some of them belonging to very very backward and depressed classes.

Many a meeting was disturbed. Questions were answered by Anna in sueh a way that even the orthodox were touched. Stones were hurled. But as Anna's telling effect spread, even the opponents came to listen and the meetings became very crowded.

Sometimes, after meeting and meals, we whuld walk to the station in chill weather, sit on the platform benches (Travelling III class) braving icy winds, chatting with comrade who came to see us off.

Anna, in order to encourage me, praised me very much, making me feel very shy. Once, in Karur, he told our Mayakovsky. Bharathidasan that if ever he forgot his own lines, he could get them from me. I was so full of enthusiasm for our revolutionary poet that I used to pour them out to Anna. Anna was a so fond of my reading english books that he would take me for book-hunting in China Bazaar and the Moore Market.

But I was such a serious idealist that I could not take to the stage, though Anua compelled me to act in minor roles.

From 1937 to 1946, I was very close to Anna, sharing his joys and sorrows. He moulded me. My devotion to Periyar and the self.respect movement was so strong that after 1946, I drifted away from Anna. He was then surrounded by Navalar Nedunchezhian, Professor Anbazhagan, Comrade Mathiazhagan, Chezhian and Vanan.

I began supporting Periyar very very strongly, arguing for hours with my comrades. Once in a cart, from our hotel to Conference venue in In Kaianthai, I was defending Periyar very strongly and Kalaingnar and his Comrades were attacking me for my Periyar passion.

In 1949, when Anna parted company wijh Periyar and formed the D. M K. I preferred to back Periyar. Anna himself had the highest regard for Periyar and left the D. M. K. Chair vacant for Periyar. Periyar's role as the great social revolutionary and the Dravidian patriarch appealed most to Anna and he maintained that both the D. K. and the D.M.K.

were like a double barrel gun. Anne was all admiration for his one and only leader Periyar and never chose to hit back Periyar even when bittery attacged.

In the D. K, I was lionised by the black - shirts and felt very shy and embarssed when they praised me sky high.

I guided the Dravidian students' fedration, emphasising social reform. I petted an encouraged young orators like Com. Veeramani. We had strong bases in Annamalainagar, achaiappas, Law, Trichy and Kumbakonam In attacking narrow reaction and superstition, in exposing myths and sanctimonius humming, inspradiing seminal ideas like Birth-control and script reform, our students were the heralds of a new order' In showering affection on my comrades, in advertising their talents, in the arts of drawing crowds, I had Anna as my model. Periyar, who was alwayas wary of young orators, sometimes burst out, saying, "You are like Annadurai. You encourage these these immature students. They won't stay for long in the movement. They will seek green pastures By personal example and direct persuasion, I got good results. Many students opted for Inter-caste marriage. In their areas they are red rags to reactionary, conservative monopolies. They live for Periyar.

In the D. K. I attacked Anna mercilessly, but never hit below the belt. On certain occasion I pulled up speakers when they attacked Anna in a nasty way.

On the question of supporting congress blindly, I differed with Periyar and joined the D. M. K. in 1960.

Anna magnaimously, lovingly told me, 'Janartharam I always felt that you were with me.' He urged some organisers to convene meetings for me.

For my part, I never lost my great respcet for Periyar. In every meeting I used to say that I had just shifted from father to elder brother. To the last, I used to visit Periyar, and he was all affection for my wife Manoranjitham and daughter Vennila. In social reform, in opposing caste, I am even now Periyar's Alsatian. The re-union between Anna and Periyar came in 1967. Touching incidents from Anna's seeking Periyar's blassings, to Periyars anguish at Anna's passing away, are all memorable in our great Dravidian family.

After joining the D. M. K., I used to visit Anna often and he was very very affectionate to me. Anna encouraged laugher and banter. Comrade C. V. Rajagopal was our constant companion and provided a lot of fun.

In the 1962 assembly elections I canvassed door-to-door along with party notables, in Kancheepuram, for Anna. I spoke in meetings in villages nearby.

To our great sorrow, Anna was defeated. But this was a blessing in disguise for Anna entered the Rajya Sabha, and his presence and speeches there make us readily acceptable by veterans like Vajpayee.

Today, whenever I speak in the Rajya Sabha, or go to the wellstocked parliament library, Anna inspires and guides me. Comrades Rajaram and chezhian remind me of those sixties when Anna captivated even the treasury benches with his plea for reason and understanding.

When I launched my Tamil weekly "*Inamani*", Anna gave a written appeal for support.

During the Anti-Hindi struggle, when Anna was in the Madras jail, his aunt, who lovingly brought him up, passed awey. Even now, when I read his jail notes describing his attachment to his aunt and deep concern for her in her last days, I am moved very much. We all went to Kanchee to witness with tears tbe very pathetic spectacle of Anna lighting the pyre.

In 1965, in the night of January 26, we were all rounded up and detained in the Madras jail. I gave Kandekar novels to Anna and he kept us all spell bound with his anecdotes. With him, we were elated and prison life became very enjoyable.

Anna discussed with me the 1967 election strategy and I presented to him Low's cartoon collection.

As the results came, we were all very very happy. But Anna told me that people had called us to office too soon and that we would have to strive hard to give a square deal and meal to our people.

The day of assumption of office was marked by scenes of the wildest enthusiasm. The poor volunteers who had made it possible, danced with joy. The commn people had the utmost faith in Anna.

Auna's rupee-a-measure scheme validation of self-respet marriages, preference for plain, living all earned him much goodwill.

Periyar supported Anna with all his fervour and Anna was all reverance for the Lion of Erode.

Anna's reports and replies in the assembly provided much food for thought.

Anna nominated me to the legislative council. But it has been my great sorrow that Anna could not live longer and guide me there personally.

For, on February 2, 1969, Anna passed away, leaving us all dazed and stunned.

In 1968, while Anna was alive, on his 60th birthday, I brought out 'Anna 60' which pleased him much.

Periyar's principles and Anna's heart and magnanimity are my guides.

I have been Anna's very early 'thambi' (1937). Shy and hesitant personally, fiery on the platform, very soft even to my opponents always striving to emulate Anna in mature politics and human warmth, I find great satisfaction in projecting Periyar and Anna in the North. If I live for ten years more, I will carry out some of my ambitlous projects of planting Periyar and Anna in the hearts of millions and mould and inspire a strong band steeped in Erode steel and Kanchee silk.

ANNA 73, SOUVENIR, 14th January 1982

Anna-My Model

When C N. A. Babu and Toja requested me to write for 'THE VOICE OF GREAT ANNA'. I felt elated and it is an atom of my gratitude to Anna who has been my model since 1937.

He has been my model orator, writer, statesman Periyar's disciple and affectionate elder brother. I will carry his strong imprints to the last. Not a day passes without my singing his praises. 'Puratchi Thalaivar' MGR has sent me to the Rajya Sabha. This has given me an opportunity to proudly hold up Anna as a mature stateman and ace orator from New Delhi to Tokyo. I find the greatest pleasure in extolling his affection for his 'thambis' (younger brothers). As one of the earliest of his thambis, as one who shared chill penury and heights of victory with him, I live for his ideas and ideals.

Anna, when I first heard him thunder on the platform in 1937 completely won me over. His raging compaigning against compulsory Hindi and Congress misrule, ardent advocacy of the Self-Respect movement of Periyar, had tremendous effect. His alliterative style based on vast erudition of Tamil and Engligh became my model. His voice was music to my ears, I used to accompany him to our meetings, conferences and college platforms. He taught me the elements of good oratory. Whenever I won trophies in debates, he was elated. We used to hunt for books in China bazaar. My English reading gave

me the key to Anna's oratorical attainments. His devastating logic, punches of humour, charged with sympathy for our fallen people earned tributes even from the opposition parties. His golden voice converted college students to our Erode school of thought. In the Rajya Sabha I am my master's voice. He is the Dravidian Demosthenes. Generations to come will admire his speeches which gave us a bumper harvest.

Anna's writings reached the far corners of the world. They are even now eagerly read for beauty, wisdom and advocacy of clear cut rationalist ideas. He wrote on the Dravidian glories. His pen was a mighty weapon which dynamited conservative reaction and tomfoolery, In the early forties I used to go to Kancheepuram frequently and observe Anna writing far into the night; sheet after sheet of neat, round Tamil would fall about, meterial for his inimitable weekly 'Dravida Nadu'. Short stories, imaginary conversations, sketches, serials, broadsides against Kambar and Sekkizhar pen-picture of Dravidian saga and serious editorials, all rolled into one. I have shed tears, leapt in joy, baen electrified, enthused and matured by his writings. Periyar's erudities became sweet chocolates in Anna's writings. He was easily the most enlightened exponent of the Dravidian aspirations. Anna's writings so completely thrilled and captivated me that to this day I am very shy to write! But the sheer necessity of projecting real Anna to a new generation has made me take my pen. He was my model writer, whose pen was his gun against the monopolists.

As an ace statesman who rose high in the esteem of his people, who was very practical and clear-sighted, Anna will be the model for Dravidian politician for years to come. He fought against tyranny on many fronts. He stooped only to completely conquer his opponents. He was clear on fundamentals. His was not mere musical chair power politics. He had a

greater goal, the emancipation from age-long darkness and restoration of self-respect. He was basically a social reformer, more interested in ushering in a new era, a haven for have-nots. He was for abolition of monstrous crimes, caste and untouchability. For him power was an instrument io right the wrongs of generations. He dedicated his ministry to Periyar and Tiruvalluvar. One of my lofty ambitions is to run an Anna College of Politics to train our worthy comrades. Anna is our Lenin and Periyar is our Marx.

Anna will go down in History and will be remembered for thousands of years as Periyar's most enlightened disciple. Anna was attracted to Periyar in 1934 and the last was brimming with loyalty and devotion and gratitude for Periyar, lion of Erode. Anna full well realised the revolutionary role of Periyar as the most courageous crusader againts rank reaction and duping of our gullible masses for thousands of years by heartless racists, who in the name of Varnashramadharma, divided us hoplessly and branded us as Sudras and chandalas. Periyar, with unique courage fought the old order and as self-respet movement is the most radical, revolutionary and rationalist in the entire would. Periyar fought against the upholders of obnoxious customs. He bombarded the castles of monopoly with his self-respect comrades. His weekly 'Kudi Arasu' was a red rag to the reactionaries. Anna joined the relentless crusader and his comrades were the revolutionary poet Bharathidasan, A. Ponnambalanar and S. V. Lingam. He had great admiration for Pattukkottai Alagiriswami who was Periyar's watch and ward. Anna's first love was social reform and periyar inspired him in all his activities in public life. Even thongh Periyar and his fire–

spitting speakers attacked Anna mercilessly, Anna never retaliated. In fact, he conquered Periyar by love, when immediately after emerging victorious in the elections in 1967 he went to Tiruchi to meet Periyar there and seek his blessings. Periyar to the last was the main bulwark of Anna's ministry.

Anna gave the virile, robust, rationalist, self - respect movement his mature intellectual backing and converted the youngsters. He earned for it the respect of college students and the acclaim of the educated elite. He had involved himself in literary disputations with such eminent scholars such as Somasundara Bharathiar and R. P. Sethu Pillai. He projected Periyar's themes through his dramas and films.

Periyar and Anna will inspire us for thousands of years as the architects of Dravidian destinies. Anna as nn affectionate elder brother with a golden heart has left the strongest impress on me. His power of heart was his most gentle weapon. By pardoning even those who plotted and betrayed and slighted him, he became our model for magnanimity and maturity. He shared the sorrows and joys of his 'thambis'. Remembering his chiding and guiding, patting and petting, I spend my days projecting his image to new and newer people daily

He was singularly free from rancour and ill-will. He never stooped to vengeance and vendetta. Unfortunately some who call theuselves as his followers suffer from the folly of trying to wreak vengeance. He was so simple and so humble that he would often go to way-side tea-stalls. He declined air conditioned bungalows, hated ostentation, preferred to be in the company of his comrades rather than plutocrats and magnates.

He was never harsh, nor punished those who brazenly flouted discipline and openly defied him In fact like a mother, he was kind to all, solicits of their health and families. He gave positions even to those who mounted a continuous barrage of ill-will against him. He always dinned into us the virtues of plain living and high thinking.

Even when he became the Chief minister, he was always anxious to uplift the down trodden and remove poverty. With limited power and scant resources, he felt he was prisoner of circumstances. Even while suffering the agony of the dreaded cancer, he was anxious to do something for the people. He mellowed and matured with power. His last letter, even now makes me shed tears. To him Periyar was his patriarch and the comrades were his 'thambis' to be encouraged and enthused. He was so attached to his comrades that he did his best to help them. His benefactions to comrades Alagiriswami, K. R. Ramaswami, S.V. Lingam Poet Bharathidasan bear this out. To many families he was saviour, samaritan and the sole refuge. To college 'thambis' he was the soothing balsam whenever we complained of Periyar's harsh, hard, spartan regiment He dinned into us the great role of Periyar and shaped us by citing paralles from History. He forgave and forgot our petty foibles immature antics and braggings.

The affection of Anna, his golden heart together with Periyar's ideals are our bigges assets.

Anna is the finest flower of Dravidian genius and my sole concern is that his true significance is not realised by those who mouth his name for selfish gains and vain pomposity. I am trying my best in my own humble way to understand and follow Anna. I welcome the etforts of Mr. C. N. A. Babu, who was very affectionately broughi up by his father and Mr. Tojo, who had very intimate contact with Anna, I wish them all success in projecting the true image of Anna to the present generation.

From '*The Voice of of Great Anna*', *March 1982*

Anna's Thambis

In 1948, I went to Dharavi in Bombay to address meetings. Our comrades live there in stinking huts, with eagles circling overhead, stench of leather unbearable, slushy, muddy rampant with all maladies. There, in a hut, I came across a tattered volume of "Dravida Nadu". Dogeared, some pages torn, letters fading yellow with dust, it was the proud possession of my poor Comrade from Tirunelveli. In a dim room, with a blinking kerosene light, I read, for the 30th time, Anna's denunciation of the Rasputins of our land.

That Comrade recited to me stirring pages of Anna with great gusto. When he lashed out, in Anna's words, against the cats, the foxes and leeches of society. I was transported to Erode, the inspiration of Anna.

In 1964, in Andamans, after a visit to the Cellular Jail where Veer Savarkar was imprisoned, I was taken to a comrade's house where neatly bound volumes of 'Dravida Nadu' greeted me. Anna was touched when I related to him these incidents.

In huts, humble dwellings, Anna lives.

In 1949, when I went to Colombo to spread Periyar's teachings, I met a very simple comrade, bursting with enthusiasm for Anna. With tears brimming, with gratitude for Anna's concern for the wretched of earth, he beseeched me to tell Anna how much respect he had for the Lincoln whom he had not met. Anna's eyas moistened when I told this.

Along with Anna, in 1937 and 1938, I had been to several places where there was a great Tamil upsurge. The gatherings were not big, but the fervour was real.

In the Madras Jail, Anna described to me the conditions in the dungeons of Rome, the Bastille in Paris and the Siberian wastes. He had a supreme contempt for our saw-dust Caesers who betrayed great ideals.

In the early forties, we faced stiff opposition. In many places, we had to be content with very coarse meals, We faced stones, cat-calls, nasty yellings and naked rowdyism. Anna trained me to take these things as the price to be given for spreading our ideas.

Humble volunteers, pledging their vessels and jewels, would arrange our meetings. When the time came to see us if with trepidation, the poor secretary would give cover to Anna, saying, "Anna, we could not afford more."

On one occasion Anna took the cover (containing 15, 20 rupees) shyly, and after some distance, said, 'Janarthanam, this poor volunteer is the real prop of our movement. His heart is gold. I know his sufferings. I do not know how we will bring solace to our people who have been ground to dust for thousands of years by human jackals and foxes. Periyar has roused us".

To the last, Anna had the tenderest of feelings for his very simple, very humble Thambis. He had contempt for those who paraded in ill-gotten wealth and became pocket-size Hitlers.

In Anna's footsteps, we should be frank, plain, sincere, simple.

Anna had a withering contempt for those who gave a false picture of their comrades and localities. He refused to talk to them He preferred our simple company to that of tycoons and aristocrats. He petted and patted simple, plain, humble, comrades, his real Thambis.

Long Live Anna ! *'Tamil Arasu' September, 1984*

Anna's Oratory

The 'Illustrated Weekly' described Anna as the "Uncrowned King" of the Tamils spread throughout the world. What is the secret weapon that has endeared him to all the Tamils, irrespective of creed or party. He is a versatile genius. Of all his accomplishments, his superb oratory stands foremost. He is easily the most brilliant orator that Tamil Nadu has produced. He reigns supreme for over three decades as the greatest orator who has hypnotised the masses with his fine voice which is highclass music.

People have waited patiently for hours to hear him. Sometimes they travel hundreds of miles. On many occasions, tickets, have been sold out far in advance of the meetings. He draws the biggest crowds.

When he begins speaking, there is pin-drop silence. He is frequently applauded. His humorous remarks move the audiences to hysterical laughter. He is a great wizard on the platform. He spins out facts and figures effortlessly. On momentous issues, he makes the blood racing and the nerves tingling. Thunderous ovation marks the finishing of his speech. The audience leaves the meeting highly satisfied. For them, his voice equals the music of Thyagaraja Bhagavathar and the Nadaswaram of T. N. Rajarathinam. It is to be noted that even those who violently disagree with his views throng his meetings, just to admire his spell-binders. Anna's speeches were first teeming with alliteration. Tkey were never far-fetched nor artificial. Natural and easy-flowing his speeches set the pattern for a whole generation. His opponents try to imitate his style but alas fail miserably.

There is a timbre, a rythmn in his voice. His nasal modulations are a feast to the ears. He never bores the audiences.

There is no roaring, no bellowing, no croaking, no pyrotechnics, no wild gestures, no gesticulations. The words flow in smooth succession. The effect equals that of a bath in the Courtallam falls.

Anna does not display strong emotions. He is strong in his views. He builds up a strong case. With sweet reasoning, and an amiable approach, he disarms and wins over the opponents. He gives due merits to their good attainments. Slowely but surely, with great ease and charm he knocks down their arguments with spicy anecdotes and charming parables. He melts them down with doses of wit and humour.

In the beginning Anna was an orator in English. They were the days of giants like Mr. A. Ramaswamy mudaliar of the Justice party and Mr. S Satyamurthi of the Congress party. The Right Honourable V. S. Sreenivasa Sastry was acclaimed as the silver-tongued orator, and Dr. C. R. Reddy as the prince of eloquence, ready wit and salubrious humour. The forces of nationalism on the one hand and those for social Justice on the other hand were engaged in a great struggle. Feelings ran high Anna, as a budding Justicite, crossed swords with Congress orators. There was a regular contest with Mr. T. Chengalvarayan. Rajaji was once astounded by Anna's performance in a debate in the Y M. C. A Anna was bubbling with youth and energy. Congress spitfires were busy, branding the Justice party as proimperialist and communal. They caricatured tne party as a camp scrambling for the fishes and loaves of

office. It was all sound and fury, mere sabre rattling. They were just soreehing bombs. Anna pricked the nationalist bubble by exposing the Tilak fund frauds and the imitation medal scandals. The narrow orthodoxy and obscurantism of Mr. Satyamurthy was vividly brought to light. When Pandit Nehru came to Madras, he was greeted by printed questions prepared by Anna.

Anna's Rajya Sabha speeches, according to the 'Hindu' had the effect of "a cloud burst over Pehalam". His speeches on the Sixteenth Amendment are classical. The Cuckoo Club organised many special meetings for him. His tape-recorded speeches are regularly played to audiences in far off places. Anna regales press conferences with ready retorts and flashes of wit.

He is easily the best translator here. During the 1962 elections, at the last meeting in Kanchipuram, Anna's full translation of the speech of Sir A. Ramaswamy Mudaliyar was more thrilling than the original.

The self-respect movement is a great revolutionary force which produced a galaxy of great thinkers and orators. It heralded a New Order. Periyar Ramaswamy was noted for his long speeches, delivered in simple, unvarnished Tamil. Comrade Alagirisami was noted for fiery oratory. Camrade Ponnambalanar was noted for his speed and affectionately called the boat-mail Ponnambalanar. Comrade Jeevanandam was noted fer his gesticulations, Comrade S. Guruswamy was noted for his flash and fevour, Comrade K. A. P. Viswanathan was noted for his polished delivery. Anna joined this band with his alliterations and knowledge of world history.

In 1938, the Anti-Hindi movement cleetrified Tamilnadu Scores of orators addressed thousands of meetings Tamil oratory touched great heights. "Jai" gave place to "Vazhga" and "Vanakkam" replaced "Namaskaram". Anna with the courage of a young lion roused the masses from their two thousand years of stupor. He became a model for young speakers.

The Self-Respectors attacked Kambaramayanam as a reactionary literature praising the alien enemies of the land. There was a marathon debate with Mr. R. P. Sethu Pillai in the Law College. Through his masterly presentation, Anna oarried the day. Anna was superb in the Salem Debate with Navalar Bharathiar on the same issue.

In the legislatures, he became a model parliamentarian. When he speaks, the visitor's galleries are full. Anna's Budget speech was a brilliant gem of Tamil Politics.

Anna speaks on a variety of subjects with equal ease. He impresses one and all by his masterly analysis, and pentrating study. His speeches are mostly extempore. He has a ready grasp. Just a glance at a daily, and he immediately captivates the audience with penetrating analysis. He does full justice to the occasion, be it a beach meeting, a wedding, a General body meeting, a College Union, a writers' Association, a Bar Association or gatherings of special interests. Anna's Tamil Oratory is so excellent that even non Tamils should try to learn Tamil in order to enjoy his eloquence. He is the South Indian Demosthenes.

What is the secret of his fine oratory? Alliteration, vast erudition, penetrating insight, rich imagination, sweet reasonableness, great magnanimity, fine anecdotes, choice parables, a

good humourous vein and naturalness mark his speeches. There is no bombast, no posing, no theatricals. He rivets the attention from the very beginning by some apt remark.

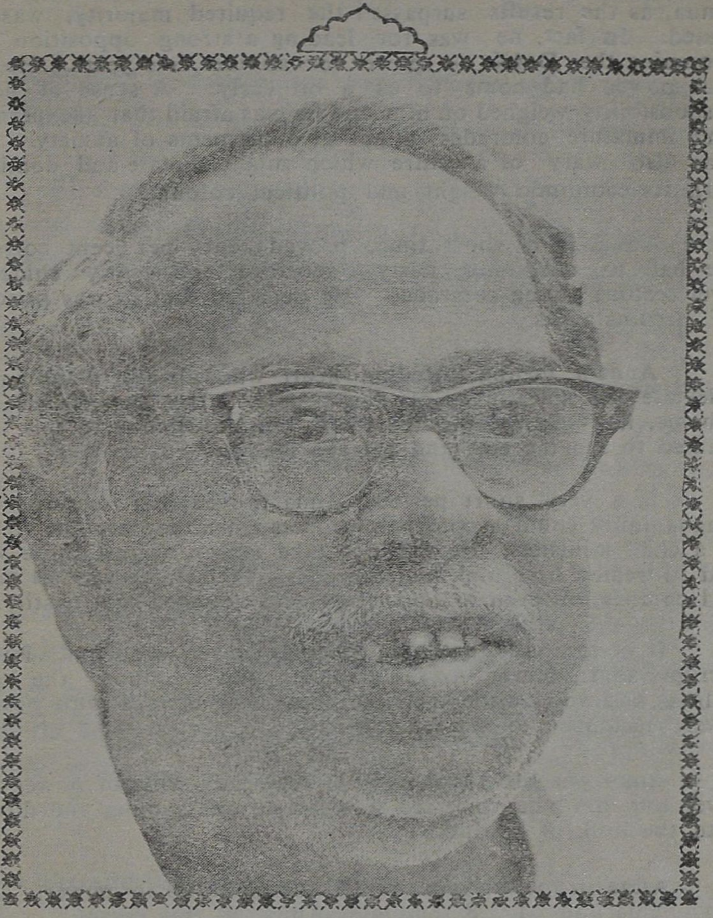
Anna does not speak for hours together. In just forty minutes, he produces a very good effect. On rare occasiens he takes more than one hour. He employs satire with a devastating effect.

Anna gives opportunities for all the speakers. He puts them at ease. He does not grumble or stop the other speakers. He is so sure of himself that he gives the fullest scope to young speakers.

But the greatest secret af his appeal and effect is that he speaks for a downtrodden race. He wants to put on the map again a great race which led the world in trade, and civilisation, three thousand years ago. He is the Rising Sun of the Dravidian Renaissance. He is the Champion of the South. He is the rallying point for anti-Congress forces. He is the spearhead of Anti-Hindi movement. He is a great Rationalist. Dynamic ideas give drive to his speeches His strong stand on Democracy and Socialism, his determination to alleviate the sufferings and misery of the masses and his desire to educate the people in politics, civics and economics through open-air meetings, all invest his speeches with a missionary zeal and a crusading fervour. Anna's oratory is the biggest weapon in the D. M. K. arsenal.

Tamil Arasu, September, 1985.

The Dravidian Demosthenes



1909 — 1969

Anna in Power

In 1967 as the results of the elections were pouring in, we were all very jubilant as the D. M. K. seats went up. But Anna, as the results surpassed the required majority, was not elated. In fact, he was for leading a strong opposition and grooming the DMK to power for another five years. He felt that power had come to us a bit early. A sense of heavy responsibility weighed on him and he was afraid that inexperience and immature comrades might give moments of anxiety. He was also wary of a centre which might dictate and dominate with its economic weight and political colour.

Anna, in a short time, proved cent per cent correct. He had to encounter nasty opposition and gently chide his over zealous young comrades. He declared that he was prisoner of circumstances.

Anna's feeling bleeding heart was always planning to alleviate the sufferings of the people. His rupee-a-measure scheme, non-inflammable house, all bear testimony to this. He wanted to tap the rich and pat the poor.

In a very short period, Anna proved that maturity and magnanimity could accomplish wonders when they are the virtues of a chief minister. He did not take action against those who had ill-treated him and his comrades. In fact, he was all grace and compassion even to opponents who attacked him nastily.

It is very true that in most cases power is poison. Power corrupts some, power makes arrogant, power blunts the nice feelings and wooden the hearts of some. Anna rose with power, never succumbed to its temptations.

Anna was fully conscious of the heady wine of power and never lost his balance. He was simple unassumiug and flowed with the milk of kindness.

Anna in power is a model for all those in power. Our good Samaritan M.G.R. emulates Anna in this regard.

(The voiee of great Anna, December—1982)

The Rationalist Nightingale

Kanaka Subnrathinam was born n April 29, 1891 in Pondicherri. His father, Mr. Kanakasabai was a leading merchant.

After early education in Tamil and French, he joined the local college to get degree in Tamil. He came first among the forty. In his eighteenth year, immediately on graduation, he was appointed Tamil Pandit.

Environment and early associations shaped him into a great Tamil scholar. Both Thiruppulisami Ayya and P. A. Periyasami impressed him with the natural beauty, depth and pristine purity of Tamil.

Admitted to poet's circle

He was very fond of music and drama. His magnetic personality, sweet voice and acting abilities helped him in taking part in school dramas. By memorising Tamil poems, reciting them to his comrades he slowly blossomed into an ardent admirer of Sangam Literature. He composed songs in a short time.

Bharathi was very much impressed by Bharathidasan's poetic fervour. In a marriage feast, Bharathi introduced Bharathidasan to his friends. The Tamil Pandit Kanaka Subbu-rathinam called himself Bharathidasan. He was admitted to the Poet's circle of Bharathi.

Beauty and elegance

In the beginninig Bharathidasan was a great devotee and believed in Khadhi. His first poems were composed for the gods and Khaddar.

Journalism had a great attraction to the last. He edited "*Atmasakthi*, '*Duplix*, '*Thainadu*, and '*Puduvai Murasu*, Later on he edited '*Kavitha Mandalam*' a poetic journal containing even advertisement in verse. In the later fifties, as an ardent supporter of the Dravidian movement, he edited '*Kuyil*.

Bharathidasan's revolutionary fervour attracted him to the self-respet movement. His revolutionary poems appeared in '*Kudi Arasu*' and '*Viduthalai*'. The first edition of his poems was published by comrades Kunjitham Gurusami in 1938. There was a great response. Even those who did not see eye to eye with him on his self-respect thoughts praised him for the elegance and beauty of his poems. After 1944, Mr. Mullai Muthiah published his works in a beautiful get-up.

Ranks with Whitman, and Shelly

In 1946, he was presented with a purse by Anna.

'*Ponni*,' a literary monthly of the Dravidar Kazhagam, encouraged young poets, creating a Bharathidasan school.

Honours came in quick succession. In 1964, he died in Madras.

In 1970, the Pondicherry government purchased his house in Pondicherry and converted it into a museum. There is a college bearing his name.

Such, in brief outline is the life of Bharathidasan, the greatest revolutionary poet of Tamilnadu, who ranks with Whitman, Shelley, Mayakovsky and Iqbal as one of the stirring poets of humanism.

Hailed by Periyar

His poems have delighted scholars the world over. Translations into French, Russian and English have been made. He will be long remembered as the revolntionary poet of Tamil Renaissance. Periyar has hailed him as the peerless poet of the Self-Respect Movement.

He was frank and fearless,. He spared nobody. To the end he was a terror to the orthodox and the reactionaries.

God, religion and priest came in for severe attack. Even in his love poems, nature poems and children's verses a continuous barrage is put up against the forces of darkness. His exhortations to lead a self-respect life plea for social justice, advocacy for freedom of women, clarion-call to the labourers to throw off the exploiters, and painting of a brave new world will be remembered for centuries.

Reminds of Wordsworth

The fallen state of the Tamils, the lethargy bred by superstition, the strangle hold of custom, the iron grip of caste, all rouse him to elemental fury. He lashes out, sparing none.

In the anti-Hindi movement his marching song electrified the country. Ladies with babies in arms courted arrest. In '*Kudumba Vilakku*' the poet describes the various duties of a chaste, rationalist house-wife from morn to night.

In '*The Dark house*' the poet holds up to ridicule the lazy, irresponsible, unlettered house-wife.

'*Beauty's laughter*', portrays nature, reminding us of Wordsworth.

His '*Pandiyan Parisu*', has been prescribed for the degree course. His verses in praise of nature and Tamil have been included in text-books.

His commentary on Kural is strikingly rationalistic and original. He exposes the bias of Parimelazhagar.

The poet of revolution

His drama '*Iraniyan*' or *Incamparable Hero*', depicts Hiranya as a great Dravidian king, who fought the Aryans tooth and nail. It was banned and recently the ban has been lifted by Dr. Kalaignar.

His. '*Unexpected Kiss*' is the tragedy of love. The hero is murdered in the north by bigots.

In '*The poet of Revolution,*' the poet is freed by the people who avenge the haughty king.

His '*Kurinjithittu*' is an utopia where the scbeming Saivites are mercilessly exposed.

In '*Pandian Parisu*' the fox-eyed Narikkannan is humbled. The myths of devils, caste and greed are exploded.

In hundreds of poems the poet contrasts the Dravidian and the Aryan ways of life. The excellence of Kural and the incitement to violence in Gita are contrasted.

The celebration of Deepavali is condemned as it is the victory of the Aryans over the Dravidians.

Poet-laureate of Tamilnadu

The heads of mutts who lead a venal life are condemned.

A whole range of modern ideas from communism to birth-control is presented in arresting prose.

A galaxy of orators from Anna to Alagirisami used his poems to rouse the people.

Had he been alive to-day, he would have been the poet-laureate of Tamilnadu.

It is a pity that no stamp is being issued in his honour.

But we should impress to the North and the world that he is a poet of a very high order.

His dirrct, pure, sweet, flowing Tamil will live for ever.

The Modern Rationalist, February, 1972

A P J

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